1: Krasheninnikov N-5 (1736-40) 1764 RYJ Kamchadal RYJ

133 es out of the *Eolipile*, and is ſo hot that the hand cannot bear it. After paſſing through a very woody and mountainous country, we come to the remarkable ſtream *Krodakighe*, or the Larch-Tree River, which ruſhes out of the great lake *Kronotzkoy*, in ſuch a caſcade that one may walk under it: this lake is in length about 50 verſts, reckoned to be 40 in breadth, and is near 50 from the ſea. Around it are high mountains, two of which about the ſides of the upper mouth of the rivulet *Krodakighe*, riſe above the reſt. Multitudes of rivulets empty themſelves into the lake *Kronotzkoy*, whoſe ſprings are near thoſe rivers which run into the *Kamtſchatka*.

101 133 From this place, nothing worth remarking occurs 'till we come to the *Kronotzkoy* Noſs; and here begins the Beaver Sea, which extends to the *Shupinſkoy*. The coaſt from the *Kamtſchatka* to the *Kronotzkoy* Noſs is every where ſandy; and near the bay, called *Ukinſkaya*, begin the habitations of the ſettled *Koreki*; but the *Kamtſchadales* inhabit all the country to this place.[1]

103 The river *Nungeen*, which falls into *Nutrenoi* bay, is called, by the Coſſacks, *Pankara*, becauſe there was formerly on the ſouth ſide of the bay a ſmall *Koreki* fort of the ſame name; but the inhabitants having built a ſmall fort on a high hill on the northern ſide of the bay, which they called *Gengota*, abandoned it: this fort is ſurrounded with a wall of earth about 000 a fathom high, and a yard thick, having within it a double palliſade, and on each ſide are two baſtions raiſed. It has three gates to the eaſt, weſt, and north. The *Koreki* purpoſe to leave their old fort, and to remove into the new one, which they have built about the inward point of the above-mentioned bay, and call it *Ueackang-Atenum*: this was the firſt place that I found fortified by the natives; for the others were nothing more than habitations dug in the earth, ſurrounded with huts, as with ſo many towers without any outward fortifications;

1 [all the country South of Ukinskaya Bay]

1: Krasheninnikov N-5 (1736-40) 1764 RYJ Kamchada RYJ

fications; but, on the contrary, further to the north, there is not one ſettlement of theſe people which has not, beſides its natural ſtrength of ſituation, a wall to cover it. The *Koreki* in thoſe places ſay, that they thus provide for their defence againſt the incurſion of the *Tchukotskoi*: but as that people have never invaded theſe places, ſome other cauſe muſt be ſought for this precaution of the *Koreki*; and we can account for it only from their apprehenſions of the Coſſacks, who uſually travel this way.

Upon the north point of a bay which receives the *Kitkitannu*, a rivulet, there is a ſmall fort built on a high rock, and fortified by a wall of earth about 10 feet in height. Its gates are on the eaſt and ſouth ſides. The inhabitants of it are under the commander of the ſmall fort *Keemgu*, whom the Coſſacks call a *Ruſſian*, he being of that extraction. From this fort there is a low cape that projects into the ſea; beyond this cape there is a deep bay of about eight verſts in breadth, and equally as broad at its mouth as in the middle; but all the reſt of the bays which I have ſeen are narrow at their mouths. Into this bay the river *Karaga* enters by two mouths, and almoſt meets near its head with the *Leſnaya* river, to which they uſually go from the *Karaga*. On the north ſhore of the bay there ſtands, on a high hill, the ſmall fort *Keetalgeen*, in which every hut is incloſed with a paliſade. Beſides this ſmall fort on the river *Karaga*, there are two other ſettlements of the *Koreki*. Overagainſt the mouth of the *Karaga*, 20 verſts from the ſhore, is an iſland, called *Karaginſkoy*, the lower end of which is oppoſite to *Nungeen*, and the upper end to *Kute* cape. *Koreki* inhabit this iſland; but thoſe on the continent do not allow them to be of the ſame race with themſelves; and it muſt be obſerved, that the manners of the *Karaginſkoy* appear as barbarous to the *Koreki*, as thoſe of the *Koreki* do to more civilized nations.

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The channel between the *Kurilskaya Lopatka* and this iſland is 15 verſts in breadth; over which they paſs in ſmall boats, when the weather is fair, in three hours. This paſſage requires not only fair weather, but likewiſe a flowing tide. In the time of the ebb, the waves ſpread for ſome verſts, are rapid and white, and ſo large that even in calm weather they riſe two or three fathoms high. Both the Coſſacks and *Kuriles* have a ſuperſtitious awe and veneration for theſe waves; and when they row over them, offer them a ſacrifice by throwing chips made on purpoſe, imploring a ſafe paſſage; the pilots alſo uſe conjurations the whole way.

The ſecond *Kurilskoy* iſland, *Paromuſir*, is twice as large as the firſt. It lies north-eaſt and ſouth-weſt, and is ſeparated from the firſt by a channel two verſts broad, where one veſſel may lie in time of neceſſity, but not without danger, there being no proper place for anchorage: and if a veſſel parts from her anchor, ſhe will be in very great danger; for the ſhore here being ſteep and rocky, and the channel narrow, it is next to impoſſible for her to eſcape. There was a melancholy example of this in the year 1741, when one of our veſſels was caſt away here. This iſland is alſo mountainous, and has as many lakes and rivulets as *Schumtſchu*; and on both of them, there is no other timber than *Slanetz* and *Ernick* which are uſed by the inhabitants for fuel, and they build their huts of different kinds of wood which they find thrown on the ſhore by the waves from *America* and *Japan*; among theſe are ſometimes found pieces of ranfarn wood, of which ſeveral large one's were brought thence to me. The inhabitants of this iſland are right *Kuriles*, who came there from the iſland *Onneckoot*; but upon what account is not known. All affirm, that between the inhabitants of the two above-mentioned iſlands, and the moſt remote, commerce was formerly eſtabliſhed

1: Krasheninnikov N-5 (1736-40) 1764 RY3 Kamchadal RY3

177 ed: thoſe of the remote iſlands brought to them all ſorts of
439 lackered wooden ware, ſcymitars, ſilver rings which they wear in their ears, and cotton ſtuffs; and from them in return, they uſed to take chiefly, eagles' feathers, which are uſed in ornamenting their arrows: this ſeems very probable; for I had from this iſland a lackered waiter, a baſon, a *Japaneſe* ſcythe, and a ſilver ring; all which I have ſent to the *Imperial* Chamber of curioſities. Theſe articles the *Kuriles* could have from no other place than from *Japan*.

961 The *Kuriles* of this iſland[1] have their habitations near the ſouth-weſt point, upon a lake five verſts in circumference, out of which a ſmall rivulet, called *Petpu*, runs into the ſea.

133 Both theſe iſlands are ſubject to frequent and terrible earthquakes, and inundations: one of theſe calamities happened in the year 1737, about the time of my coming to *Kamtſchatka*; and another in *November*, 1742. We ſhall relate the firſt circumſtantially in its proper place; but as for the ſecond, though it was great, yet I have not been informed of the miſchief and deſtruction it occaſioned; for it happened after my departure from *Kamtſchatka*; and Mr. *Steller* makes no mention of it in his account.

The third *Kurilskoy* iſland is called *Sirinki*, and lies ſouth-weſt of *Paromuſir*. The fourth iſland is called *Onnecutan*. This iſland is leſs than *Paromuſir*, and lies from north-eaſt to ſouth-weſt, as that does, from which they row to it in one day.

101 It has many inhabitants of the ſame origin with the *Kuriles*
651 of *Paromuſir* iſland, as was ſaid before, out of which ſome families go over to viſit the inhabitants of *Paromuſir*, and vo-
651 luntarily pay a tribute in beavers and foxes. The author concludes from this, that the reſt of theſe iſlands would not refuſe to pay the tribute, if proper perſons were ſent to bring them under ſubjection; and give them aſſurances, by kind

1 [Parmushir]

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/33 The twelfth iſland *Shockoeki* lies on the ſouth ſide, and ſo diſtant from the *Sujaskutan*, that they can hardly row to it in half a day, even when the days are longeſt, in the lighteſt boat. It is ſaid, that the *Japaneſe* carry ore from it in large veſſels; but what ore is not known. The thirteenth iſland, and the following to the ſeventeenth, are called *Motogo*, *Shatovo*, *Utitir*, *Kituy*, and *Shimutir*. The *Utitir* lies ſomewhat to the eaſt, and the reſt in one line ſouth. The channels are croſſed in light boats, in leſs than half a day, but the paſſage is exceſſively difficult, becauſe the tide runs very rapid in all of them; and, when it happens to be a ſide wind, theſe ſmall veſſels are driven into the ſea, and loſt; and for this reaſon the inhabitants of all theſe iſlands paſs and repaſs theſe places early in the ſpring in calm weather. The *Motogo*, *Shatovo*, and the *Utitir* iſlands have nothing remarkable in them. On the iſland *Kituy* grow the
/61 reeds of which they make their arrows. The *Shimatir* is larger than the reſt, and has many people on it, who reſemble the *Kuriles* of the firſt three iſlands in all reſpects, but are not under the *Ruſſian* government, nor any other foreign power. The navigators who were ſent by *Peter the Great*, only ſaw this iſland, beyond which no *Ruſſians* ever were until the ſecond *Kamtſchatkoi* expedition.

/33 The *Cheerpuy* is reckoned the eighteenth of the iſlands. It lies weſt at the mouth of the channel. On this is a very high mountain, but no inhabitants. Some people come there from the other iſlands to catch fowls and dig roots. The people of *Kituy* have ſometimes heard firing of cannon on this iſland, as they relate, but on what account they know not. They likewiſe report, that formerly a *Japaneſe* veſſel was loſt upon it, whoſe people were taken by the inhabitants of the next iſland, and were ſent to *Japan* to be redeemed.

000 The channel which divides the iſland *Shimutir* from the nineteenth iſland *Eturpu* is ſo broad, that one cannot ſee one

iſland

1: Krasheninnikov N-5 (1736-40) 1764 RY3 Kamchadal RY5

iſland from the other; but from thence to the twentieth iſland *Urupe*, and from that again to the twenty-firſt *Kunatir*, the channels are much narrower.

The twenty-ſecond and the laſt iſland near *Japan* the *Japaneſe* uſed to call *Matma*, but how broad the channel is between that and the former iſland *Kunatir* is not mentioned in Mr. *Muller*'s account; but one may judge that it is not very wide, eſpecially to the weſt, for reaſons to be given hereafter. The iſland *Matma* is larger than any of the reſt, and next to it in ſize is the *Kunatir*.

The natives of the *Eturpu* and the *Urupe* iſlands call themſelves *Keek-Kuriles*. They have a particular language of their own, and reſemble the natives of the iſland *Kunatir*, but we do not know whether their language is the ſame or not; neither are we aſſured whether the language of the *Keek-Kuriles* has any affinity with that of the *Kuriles* of *Kamtſchatka* and the iſlands near it. This is to be obſerved that the *Japaneſe* ſay they call the natives of the laſt four iſlands by the common name of *Jeſo*; from which we may conclude that the inhabitants of *Matma* are of the ſame race with the natives of the former iſlands, and the language is the ſame on all theſe four iſlands. Thus we may correct the errors of former geographers, who give the name of *Jeſo* to a large country lying north-eaſt of *Japan*, which now we find is made up of the above-mentioned iſlands. In this there is nothing contrary to the accounts that we meet with in the voyages of the *Europeans*, particularly of the *Dutch*, who in the year 1643 were ſent to diſcover the land of *Jeſo*. Some of the inhabitants of the iſlands of *Eturpu* and *Urupe* (which had a commerce with the natives of the iſlands near *Kamtſchatka*, about 25 or 30 years ago) were taken captives on the iſland *Paromuſir*, and were brought to *Kamtſchatka*; and this probably put an end to their communication and traffick by ſea. However theſe captives were uſeful; for the accounts received from the *Japaneſe* were explained

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plained and corrected by them, and ſome new information obtained. According to them thoſe *Keek-Kuriles* on the iſlands *Eturpu* and *Urupe* are under no foreign ſubjection; but *Matma*, both by the account of *European* travellers and of the *Japaneſe*, has been for many years ſubject to *Japan*. They ſay alſo, that upon theſe iſlands are a great number of the *Kuriles* and *Kamtſchadales* in ſlavery, who had been formerly carried off. It is worthy of obſervation throughout all theſe iſlands, that ſuch as lie more weſternly have no wood, but thoſe that lie to the eaſtward have it in abundance, and conſequently there is great plenty of game. There is ſafe anchoring in the mouths of the rivers for large ſhips, in the iſland *Eturpu* particularly. The *Japan* ſilk, cotton ſtuffs, and all ſorts of iron houſhold furniture alſo, are brought to the iſlands *Eturpu* and *Urupe* by the natives of *Kunatir*, who purchaſe them from the inhabitants of *Matma*.

The inhabitants of *Eturpu* and *Urupe* make ſtuffs of nettles, which they ſell to the *Japaneſe*: they likewiſe ſell to them all ſorts of furrs, which they have among themſelves, and which are brought to them from the iſlands near *Kamtſchatka*; alſo dry fiſh and whale's fat, which is uſed in victuals by the natives of the iſland *Matma*. By the accounts of travellers, theſe things are carried even into *Japan*.

The iſland *Matma* lies from the ſouth-weſt to the north-eaſt. The *Japaneſe* have a ſtrong guard upon its ſouth-weſt point, perhaps with a view to defend the country from the *Chineſe* and *Koreans*. Not far from thence, upon the ſhore of the channel, which divides the iſland *Matma* from *Japan*, ſtands a *Japaneſe* city of the ſame name with the iſland, where are kept all ſorts of ammunition, muſkets, and guns for defence, and in which where lately built new fortifications. Moſt of the *Japaneſe* ſettlements upon *Matma* were made by people baniſhed thither. The *Japaneſe*, who were brought to *Kamptſchatka*, give us the ſame accounts of the channel between *Matma* and *Japan*, which

we

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there are plenty. They acknowledge no ſovereign, though they live near *Japan*. The *Japaneſe* come to them every year in their ſmall craft, and bring all ſorts of iron ware, brazen pots, wooden lackered waiters and bowls, leaf of tobacco, and ſilk-and-cotton ſtuffs, which they exchange with them for whales' fat and the ſkins of foxes; but they are not ſo good as thoſe of *Kamtſchatka*. The natives of the iſland of *Kunatir* told the *Ruſſians* to beware of thoſe of the iſland of *Matma*, becauſe they had cannon, aſking our people at the ſame time, whether they came from the North, and if they were thoſe who are famous for their armies, and able to wage war with, and conquer, every nation. The language of the iſland *Kunatir* is almoſt the ſame with that ſpoken in the iſland *Paromuſir*: from hence we may conclude, that the natives of *Eturpu* and *Urupe* differ little in their language from the *Kurilſki*. The inhabitants of theſe iſlands are ſaid to call themſelves *Keek-Kuriles*; but the word *Kuriles* being corruptly uſed by the *Coſſacks* for the word *Kuſhi*, (which is a common name for the natives of the *Kurilſki* iſlands) it is more probable, that, if the natives of *Eturpu* and *Uturpe* do diſtinguiſh themſelves by the addition of the word *Keek*, they are called *Keek-Kuſhi*, and not *Keek-Kuriles*.

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101 131 The natives are divided into three different people, namely, the *Kamtſchadales*, *Koreki*, and *Kuriles*. The *Kamtſchadales* live upon the ſouth ſide of the promontory of *Kamtſchatka*, from the mouth of the river *Ukoi* to the *Kurilſkaya Lopatka*, and upon the firſt *Kurilſkoy* iſland *Schumtſchu*: the *Koreki* inhabit the northern parts on the coaſt of the *Penſchinſka* ſea as far as the river *Nuktchan*, and round the Eaſtern Ocean almoſt to *Anadir*: the *Kuriles* inhabit the ſecond *Kurilſkoy* iſland, and the other iſlands in that ſea, reaching as far as thoſe of *Japan*.

101 184 197 171 The *Kamtſchadales* may be divided into the northern and ſouthern; the northern people, who live along the river *Kamtſchatka* on the coaſt of the Eaſtern Ocean as far as the mouth of the river *Ukoi*, and ſouthward to the mouth of the river *Nalacheva*, may be eſteemed the principal nation; their manners being more civiliſed, and their language appearing every where to be the ſame; whereas the others ſpeak differently on every iſland.

The ſouthern nation live along the coaſt of the Eaſtern Ocean, from the *Nalacheva* to the *Kuriſkaya Lopatka*, and thence along the *Penſchinſka* ſea northwards to the river *Hariouſkovoy*.

The *Koreki* are commonly divided into two nations; one is called the rein-deer *Koreki*, and the other the fixed *Koreki*. The former wander with their herds from place to place; the latter live near the rivers, like the *Kamtſchadales*. Their languages are ſo different that they do not underſtand each other, particularly thoſe that border upon the *Kamtſchadales*, from whom they have borrowed much of their language.

101 177 194 Some likewiſe divide the *Kuriles* into two different nations or tribes, calling one the diſtant and the other the nearer *Kuriles*. By the diſtant they underſtand the inhabitants of the ſecond *Kurilſkoy* iſland and the others that lie near *Japan*; by the nearer *Kuriles*, the inhabitants of *Lopatka* and of the firſt iſland. But this diviſion is not proper; for though the inhabitants of the firſt iſland and the *Lopatka* differ ſomewhat from the *Kamtſchadales* both

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both in their language and cuſtoms, yet we have reaſon to believe they are the ſame people; the difference only ariſing from their neighbourhood, and intermarriages with the true *Kuriles*.

The *Kamtſchadales* have this particular cuſtom, that they endeavour to give every thing a name in their language which may expreſs the property of it; but if they don't underſtand the thing quite well themſelves, then they take a name from ſome foreign language, which perhaps has no relation to the thing itſelf; as, for example, they call a prieſt *Bogbog*, becauſe probably they hear him uſe the word *Bogbog*, God; bread they call *Brigbtatin Augſh*, that is, *Ruſſian* root; and thus of ſeveral other words to which their language is a ſtranger.

The names which the *Ruſſians* give theſe different nations they did not take from the natives, but rather from their neighbours: for example, the name of the *Kamtſchadales* was taken from the *Koreki*, who call them *Kontchal*. The derivation of the name *Koreki* is uncertain; however *Steller* thinks that it probably came from the word *Kora*, which in their language ſignifies a rein-deer; and that the *Ruſſian* Coſſacks frequently hearing the word *Kora*, or obſerving that their whole riches conſiſted in rein-deer, gave them the name of *Koreki*.

The inhabitants of *Kamtſchatka* have three languages, that of the *Kamtſchadales*, the *Koreki*, and *Kuriles*; each of which is divided into different dialects. The *Kamtſchatka* language has three principal dialects: the firſt is uſed by the northern, the ſecond by the ſouthern, which differ ſo much that one may look upon them as different languages; however they can underſtand one another without any interpreter: the third dialect is that which is ſpoken by thoſe who live upon the *Penſchinſka* ſea, between the rivers *Vorovſkaya* and *Teghil*, which is compoſed of both the above-mentioned dialects and ſome words taken from the *Koreki*.

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000 The language of the *Koreki* conſiſts of two dialects; one of which is ſpoken by the rein-deer *Koreki*, and the other by the fixed. We are not, indeed, certain what other dialects may be amongſt them, being well acquainted only with thoſe who are 191 ſubject to the *Ruſſians*; but it is probable that thoſe who are ſcattered among the iſlands may have ſome difference in their way of ſpeaking. The *Kamtſchatka* language is ſpoken half in the throat and half in the mouth: the pronunciation is ſlow and difficult, and ſeems to indicate a timorous, ſlaviſh, and deceitful people; as in fact they are.

The *Koreki* ſpeak aloud, and in a ſcreaming tone; their words are long, but their ſentences ſhort, and their words generally begin with two vowels, and end with one or two more: as for example, uemkai, a rein-deer which has not been driven.

The *Kuriles* ſpeak ſlow, diſtinctly, and agreeably: their words are middling, the vowels and conſonants being juſtly mixed: and of all theſe wild people the *Kuriles* are the beſt, being honeſt, conſtant, civil, and hoſpitable.

CHAP. II.

161 *Some Conjectures concerning the Names of the* Kamtſchadales, *and the other Inhabitants of* Kamtſchatka.

SOME aſſert, that the *Kamtſchadales* were ſo named by the *Ruſſians* from the river *Kamtſchatka*, but it was called ſo before the *Ruſſians* had diſcovered it, and had its name from a chieftain, called *Konchata*.

We cannot find likewiſe why the *Koreki* call the *Kamtſchadales*, *Kontchalo*, nor can they give any reaſons for it themſelves.

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The *Kamtſchadales*, beſides the general name *Itelmen*, diſtinguiſh themſelves by adding the name of the river, or remarkable place where they live, as *Kikſha-ai*, an inhabitant upon the Great River; *Suatchu-ai*, an inhabitant upon the river *Awatſcha*; for the word *ai* being added to any river or remarkable ſituation, denotes inhabitant of that place, as the word *Itelmen* is the general name for inhabitant. Thoſe who think *Konchata* to have been a great captain, ſeem to have applied to him only all the brave actions which ought to be attributed to the ſeveral inhabitants upon the river *Elouki*, who are called *Koatche-ai*, or, in the common way of ſpeaking, *Kontchat*: beſides, this being a received opinion, that the inhabitants of the river *Elouki* are the braveſt of all the *Kamtſchadales*, the *Koreki*, who are their neighbours, might eaſily call the whole nation *Kamtſchadales* from their name *Koatche-ai*; and it is nothing extraordinary to find the word *Koatche-ai* changed into *Kontchala*, and *Kontchala* into *Kamtſchadale*, as we find ſeveral ſimilar examples, not only among theſe barbarous people, but the politeſt nations of *Europe*. 101

With regard to the place where the *Kamtſchadales* came from, or at what time they firſt ſettled here, we can have no certain account; for all that can be obtained from theſe people is only fabulous tradition; and they pretend that they were created upon this very ſpot, and ſay, their firſt anceſtor was *Kutku*, who formerly lived in the heavens: however by their manners, cuſtoms, language, dreſs, and other circumſtances, it would appear that the *Kamtſchadales* came over from *Mungalia*. Of the antiquity of theſe people *Steller* gives the following proofs: 1*ſt*. that they have loſt every tradition of their origin. 2*d*. That before the arrival the *Ruſſians*, they knew little of any other people, except the *Koreki* and *Tchukotſkoi*; and it is but lately that they came to any knowledge of the *Kuriles* and *Japaneſe*, and this [illegible]wing to the arrival of the latter among 174

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THE ITEL'MENS

V. V. ANTROPOVA

General Information

178 The ancient population of Kamchatka—the Itel'mens—have preserved their language and sense of ethnic identity only in a few villages of the southern part of the Tigil'skiy Rayon of the Koryak National Okrug. By language, the Itel'mens belong, together with the Chukchi and Koryaks, to the northeastern group of paleo-Asiatic peoples. The census of 1926–27 set 161 the number of Itel'mens at 814.

● 101 The term Itel'men means "resident," "living man." In the documents and literature of the 18th century and later, the Itel'mens were called Kamchadals.

With the exception of the residents of a few villages, the descendants of the Itel'mens have completely merged with the Russians. Officially, they are considered Russians, but the term "Kamchadals" is still used in colloquial speech. However, it is applied not only to the Russified descendants of the Itel'mens, but also to the descendants of Russian Cossacks and peasants settled in Kamchatka in the 18th century. Before the Revolution, these component elements of the Kamchadals belonged to different social classes (Russ. "sosloviya"), but in everything else the Russian-speaking Kamchadals constituted a homogeneous group.

The nearest neighbors of the Itel'mens—the reindeer Koryaks—called them by the same name as the coastal Koryaks: Nymylyn, or "village resident." In the 18th century, the reindeer Koryaks called the Itel'mens Khonchalo, from which some students trace the origin of "Kamchatka" and "Kamchadal."

In the early 18th century, the Itel'mens were scattered virtually over the entire peninsula, from its southern tip to 58° N, interspersed in the north with the Koryaks. The largest concentration was in the valley of the Kamchatka River. At that time, a distinct group of Itel'mens, called "Near Kurilers," lived on Cape Lopatka and the first islands of the Kurile group. This group lived in direct contact with the Ainu (Kurilers) and assimilated with them to a large extent. In physical type, language and certain features of their way of life, the "Near Kurilers" were somewhat different from either the Ainu or the Itel'mens.

197 In the past, the Itel'mens were divided, according to language, into 619 northern, southern and western. The former consisted of Itel'mens living along the Kamchatka River and the east coast, from the village of Uka in the

17: Heizer--421 E-3 (no date) 1943 RY3 Kamchadal RY3
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"The Kurile Islands, except the two northernmost opposite Cape Lopatka, were occupied by Ainu. These two northern islands, Paramushir and Shumshiri, were inhabited by Kamchadal. There are a few slight indications that others of the Kurile Islands may have been occupied by Kamchadal, or, at any rate, strongly culturally influenced from Kamchatka."

18: Yarmolinsky--3 L-4 (no date) 1947 RY3 Kamchadal RY3
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"With his assistants Jochelson reached the peninsula in the summer of 1910 and spent the following winter studying the language and culture of the aborigines, the Kamchadals, or, as they call themselves, Itelmens (='men')."

24: Lansdell-637-638 M-2 (1879) 1882 RY3 KamchadalRY3
116, 101, 177, 142, 192, 193

" The southern part of the [CMC: Kamchatka] peninsula is inhabited by the Kamchatdales, which is the name the Russians give them; but they are called Konchalo by their neighbours the Koriaks. They have large round faces, prominent cheek-bones, small sunken eyes, flattened noses, black hair, and tawny complexions. Their language, very guttural, is largely inflexional, or composed of invariable root forms modified by prefixes. The poverty of the language may be inferred from their having but one word for the sun and moon (khiht), but still more from the circumstance that it has scarcely any names for fish or birds, which are merely distinguished by the moon in which they are most plentiful. The language is spoken in the south among the Kuriles, and in the [638] extreme north about Penjinsk. Otherwise it is fast dying out, as is also the race. In certain parts the people are almost Russified. When Captain Cochrane travelled in Siberia, he surprised his friends by taking home a Kamchatdale wife, but this did not surprise me after meeting at Nikolaefsk, at dinner, a Kamchatdale lady who had married a Russian officer."

27: Sauer--308 T-2 (1789-93) 1802 RY3 Kamchadal RY3
116, 101, 177, 186, 776, 782

"He [CMC: i.e., the chief of Shapinski village] told me, that the Kamtshadals called themselves Itolmatsh (he says they are the Aborigines of the place), and the descendants of Newsteach or Newchtshatsh, and that their God was Newsteachtshitsh. Kouta is his intelligent spirit, the messenger of vengeance to their tormenting demons, and of rewards to the spirits of benevolence: he travels about in an invisible carriage drawn by flying animals resembling mice, but smaller than the human mind can conceive, and swift as a flash of lightning. 'Our Sorcerers (said he) were observers of omens, and warned us of approaching dangers, to avert which sacrifices were made to the demons: we were then wealthy, contented, and free.' He continued his discource thus as nearly as I could translate: 'I think our former religion was a sort of dream, of which we 'now see the reality. The Empress is God on earth, and her officers are our tormen-'tors: we sacrifice all that we have to appease their wrath, or wants, but in vain. They 'have spread disorders among us, which have destroyed our fathers and mothers; and 'robbed us of our wealth and our happiness. They have left us no hopes of redress; for 'all the wealth that we could collect for years would not be sufficient to secure one 'advocate in our interest, who dares represent our distress to our sovereign.' "

29:Cochrane T-2 (1821-22) 1824 Kamchadal RYJ

291 237 132 134 231

the inhabitants make their parkas and all their warm clothing, which are also exceedingly comfortable and beautiful. The climate of the islands resembles that of St. Peter and St. Paul's. The soil is generally good, producing fine pastures. On the first isle there was formerly an abundance of cattle, but now only two cows remain.

133 161 651 R 177 .65

The second island, about ninety miles from the first, has seven yourtes, with thirty-five males and forty-two females, paying tribute for itself and the fourteenth isle, nominally, thirty-five sea-otters; that is, twenty-three foxes and one hundred and fifty roubles. The fourteenth isle has three yourtes, fifteen males, and seventeen females. Of the intermediate islands, and those beyond the fourteenth, I could obtain but very little information; the whole are evidently volcanic productions, and are supposed to have been separated by some violent convulsion of nature from the peninsula of Kamtchatka. The islands, which are lofty and bold, are said to be without rivers, nor are there any harbours known. It is to be remembered, however, that they have been but very imperfectly surveyed. The inhabitants are supposed to be of the same origin as those of Kamtchatka, though they differ in the custom of wearing long beards, which was probably introduced among them by the Russians. Their dialect is the same with that of the inhabitants near Cape Lopatka; from whence baidares are frequently sent to the first and second isle, to bring the tribute and furs. [the Kurils--Analyst]

101 167 302 651 R 177 .65

Ko 141 On the whole the coastal Koryak type holds an intermediate position between the Kamchatka and the Eskimo types.

144 [6] The Itelmen, who have preserved their language, are anthropologically still mixed up with the Russians. This is
Ka 144 corroborated both by the data of the interviews and by the similarity of all their traits to the white-haired Europeoid race. These traits include pigmentation, stiffness of the hair, the structure of the cheekbones, the profile of the upper lip, etc. It follows therefore that the deviation of the Itelmen from the "Mongoloid standard" in the form of their nose, in the structure of their eyelids, and in the development of their beard, as well as the similarity of these Itelmen traits to those of the Eskimo must be regarded not as proof of a direct relationship of the two groups but as a result of the mixture of the Russians with the Itelmen. The ancient Itelmen type was indubitably characterized by a greater frequency of the epicanthus than among the Eskimo and by a less sharply defined nose. On the whole, they were probably related to the coastal Koryak, and thus they also held an intermediate position between the characteristic representatives of the Eskimo and the Kamchatka types.

The Russianized Itelmen (in the future I shall call them by their conventional term "Kamchadal") are not easily distinguished from the descendants of the ancient Russian inhabit-
Ka 659 ants of Kamchatka. In the official documents only the 1897 census made a clear-cut demarcation between the two groups,
101 565 [the Kamchadal, and the Russianized descendants of the Itelmen--Analyst] and such a demarcation was facilitated at the time it was done by the difference in social rank (sosloviye) of the members of the two groups. Yet even then this was an isolated and purely formal difference. The 1926 census reflects in this respect an unbridled arbitrariness of the census takers. The inhabitants of the ancient Upper Kamchatka and Lower Kamchatka forts are referred to in the census as Kamchadal, while the Russianized descendants of the Itelmen from the villages of Kikhchik, Kolpakovo, Krutogorovo, Oblukovina, etc. are referred to as Russians.

Ka 101 The contemporary official records are fully justified in not giving recognition to the term "Kamchadal" and in regarding all the Russian-speaking people of Kamchatka as Russians. However, this term has not become obsolete in everyday conversation, and is employed by the natives as well as by the new immigrants not only with reference to the Russianized Itelmen but also to the descendants of the ancient Russian

Ka 101 population of the area. The ethnonym "Russian" is used in everyday speech to refer only to the natives of the central areas of the RSFSR or of Siberia. Its equivalents are the Lamut (basically Yakut?) term "nyucha" and the Reindeer Koryak term "mel'khitan" (now becoming obsolete). The descendants of the ancient Russian population of Tigil', Mil'kov, etc., together with the Itelmen (both the Russianized ones and those who preserved their own language) and the coastal Koryak, are referred to in the Lamut language by the common term "kheek" (plural "khayakyl") and in the Reindeer Koryak dialect by the term "nymyllon."

Ka 144 An especially strong racial mixture are the inhabitants of the Kamchatka River valley where the Kamchadal and the Russian villages follow one another throughout the valley's length. It seems that under these conditions all the native inhabitants who speak Russian should be looked upon as a homogeneous whole. However, such is not at all the case.

Altogether 182 people who spoke the Russian language and called themselves Kamchadal were studied in the Kamchatka River valley. If in the use of this ethnonym one encounters discrepancies caused by the current official usage, these discrepancies arise both in the case of the native Russian and of

Ka 162 the Kamchadal proper settlements. The 1897 census indicated that there were there 103 persons both of whose parents were descendants of the old Russian settlers; that the persons whose parents were Kamchadal proper were 41 in number; and that there were 38 persons born of mixed marriages. A simple calculation shows that as a result of free intermarriages there must actually have been 87 Russians, 17 Kamchadal, and 78 persons of mixed stock. The intermarriages can hardly be explained by the [7] former social stratification of the population. They are rather to be explained by the territorial arrangement that members of different groups have. However, this racial mixing has been taking place already for a number of generations, and in addition the inhabitants of Kamchatka frequently change their place of residence. Although the number of our observations was small, the counting of the medians and of frequencies of all the basic traits indicates that differences between the so-called "pure" and the so-called "mixed" Kamchadal have been preserved.

Ka 142 Below is a small table composed only for the Kamchatka River valley. The figures are averages for both sexes (with

1: Kolarz J-4 (no date) 1954 RR1 Siberia

Kamchadal R43
Russian Islands RZ1

KAMCHADALS

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Soviet propaganda has never been very outspoken about the native people of South and Central Kamchatka – the Kamchadals – for a very good reason. Even Soviet historians could hardly claim that friendship between Russians and Kamchadals (or Itelmeny, as they are now called) ever existed in the past. It is a well-established fact that the presence of Russian Cossacks in Kamchatka provoked endless struggles and revolts in the early part of the eighteenth century. While it is true that many Cossacks lost their lives, it is equally undeniable that the first Russian colonizers wiped out the majority of the Kamchatka natives. Only the fact that Kamchatka is rather unsuitable for European colonization saved the Kamchadals from dying out entirely. While their number, which was about 30,000 before the Russian conquest, had dropped to about one-sixth, their relative strength was still fairly important at the end of the nineteenth century. The census of 1897 showed that the Kamchadals then formed over 48 per cent of the population of their homeland. Russian colonization under the Soviet régime changed things rapidly, to the detriment of the Kamchadals. In 1928 they comprised only one-quarter of Kamchatka's population, and in 1939, at the maximum, only 12 per cent.

In absolute figures there were 4,217 Kamchadals in 1926, but only 868 of them were able to speak their national language; the others were, as far as their culture is concerned, completely Russianized. In Petropavlovsk, the capital of Kamchatka, only 69 Kamchadals were counted in the 1926 census.

'ALEUTIAN NATIONAL DISTRICT'

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East of Kamchatka are the Commander Islands, consisting of Behring Island, where the famous explorer, Vitus Behring, died in 1741, and Copper Island (Medny). The two islands now form the 'Aleutian National District', which was set up in 1932. There are not more than 400 Aleutians in the Soviet Union. Practically all of them live in the 'District' which is to impress the 5,800 Aleuts of Alaska.

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Soviet propagandists have always taken great pride in the cultural successes of the 'Aleutian National District'. Its primary claim to fame is the fact that it was the first administrative unit of the Far East which achieved 100 per cent literacy. However, this triumph was not such a remarkable one as it may seem. Two thirds of the Soviet Aleuts were literate as early as 1926 at a time when the other Far Eastern tribes included only between 1 and 10 per cent of literate people. So the Soviet authorities can hardly take credit for an achievement which in all likelihood was

K 175 131 167 A 175 /127 cont./ the next and last of the Kurile Islands, Schumschu /Shumshu/, on the other hand, received its population, not from the south anymore, but from the north, from the adjacent Kamchatka Peninsula. It was not Ainu, but Italmen or Kamchadal, who originally visited this island only to trap animals, but after the arrival of the Russians in Kamchatka, they began to take up permanent residence out of fear of having to pay tribute to the latter and because of quarrels among themselves (2). The names of the islands mentioned also suggest

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2. Steller, op. cit., pp. 7, 30; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, pp. 2, 4.

this spread of the Ainu and Italmen over the Kuriles, for in the Ainu language "Poro mosiri" or "Poro-moschiri" means "large island" (3), and "samatsch" is said to mean "island" in the

3. Not simply "island," as Steller (op. cit., p. 7) interprets the name "Buru muschi" and the "Paramusir" made from it, so he thinks, by the Russians.

K A 175 563 484 Italmen language (4). Moreover, the Italmen on the island of

4. Steller, op. cit., p. 6. This is the reason why the inhabitants of the southern tip of Kamchatka call the inhabitants of the islands "Sumtschuai," i.e., islanders (Steller, op. cit., p. 7.

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Schumschu and on the southern tip did not maintain relations with the Ainu from the more distant islands without mixing with them: for many years they have entered into marriages

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with them, and since they moved back and forth between the mainland and the nearest island, and, on the other hand, the Ainu, too -- who, as Steller says, roam about on the sea as the Tartars do on land -- repeatedly came to Kamchatka, a mixed people made up of Italmen and Ainu was formed on the entire southern part of the peninsula and showed many differences in outward appearance and in language from the Kamchadal living farther north (5). It is therefore not surprising that in the be-

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5. Steller, op. cit., pp. 7, 23; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, p. 4.

ginning the Russians took the inhabitants of southern Kamchatka for the same people as those inhabiting the islands, the Ainu, and designated them, like the latter, with the name "Kuriles" (6).

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6. Hence the contradiction between the earlier assertions by Müller in his article, "Geographie und Verfassung von Kamtschatka aus verschiedenen schriftl. und mündl. Nachrichten gesammlet zu Jakuzk, 1737 /Geography and Organization of Kamchatka from Various Written and Oral Reports Collected in Yakutsk/" (in the appendix to Steller's Beschreibung von Kamschatka /Description of Kamchatka/ and those by Steller and Krascheninnikof. Müller (op. cit., p. 18) has the Kuriles living on Kamchatka along the east coast as far as Awatscha and on the west coast as far as the Kompakowa River; he speaks of Bolscherezki Kuriles (p. 21); he regards the inhabitants of Schumschu, who, moreover, he has coming from the north, as Kuriles just like those on Poromuschir (p. 45), etc. To be sure, for the Kurile

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6. (cont.)
Islands south of Onekotan, Krascheninnikof gives a faithful translation of Müller's remarks, but for the northern ones, as well as for southern Kamchatka, he ignores them completely, since here he was able to rely upon his own experiences and observations, as well as Steller's. Later (Samml. Russ. Gesch., Vol. III, 1758 p. 79), Müller agreed with the assertions by Steller and Krascheninnikof and declared that it was nothing but "common usage" among the Russians on Kamchatka to call the inhabitants of the first island and of the mainland to the south of Bolscherezk "Kuriles," whereas they were nothing but Kamchadal with a different language dialectally.

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And they carried the same designation, in adjectival form, over to many localities in southern Kamchatka, as is shown by the names Kurilskoje /128/ osero, Kurilskij Ostrog located on an island in the lake named, Kurilskaja Lopatka, etc.

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As for the origin of the name "Kuriles" for the Ainu on the island chain to the south of Kamchatka, among the Russian writers since the days of Golownin it became, I might almost say, a custom to derive the name of the people from that of the islands, and the latter from their smoking volcanoes (kuryashchiyasya sopki) (1). Steller, however, has already

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1. Golovnina, Zap. o prikliuch. ego v" plienu u Iapontsev", v" 1811, 1812 i 1813 g., Pt. III, St. Petersburg, 1816, p. 158; A. Sgibnev", "Bunt" Ben'evskago v" Kamch. v" 1771 g. /The Revolt of Ben'evskii in Kamchatka in 1771/" Russk.

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/128 cont./

1. (cont.)
Starina, 1876, March, p. 534). Polonskij ("Kurily."-- Zap. Geogr. Obshch. Po Otd. Etnogr., Vol. IV, 1871, p. 369) went even a step further in that he thought that the name derived from the smoking volcanoes were all the more likely preserved since to the approaching mariner these islands emerged out of the fog in which they were almost constantly wrapped, and thus seemed to be smoking themselves. This derivation of the name "Kuriles" is also repeated in Bickmore's article on the Ainu (Amer. Journ. of Science, May, 1868, p. 18). As an oddity I might give Tronson's assertion that the name Kuriles for the islands came from a lake of the same name (Kurilskoje osero) located in the south of Kamchatka, whose inhabitants had most likely emigrated to the islands (Tronson, Pers. Narrat. of a Voyage to Japan, Kamtsch., Siberia, Tartary, etc. in H. M. S. Barracouta, London, 1859, p. 158).

A K 101 175 Steller, however, has already pointed out that the name Kuriles customary among the Russians for the inhabitants of the like-named islands was connected with the name that the Italmen from Bolschaja reka to Lopatka give to this people and which sounds like "Kuschi" or "Kusi" (2).

2. Steller, op. cit., pp. 6, 7, 30.

A K [114] He himself, however, erroneously derives this latter name from a special way of dancing customary among this people, that "Kuschi" would mean something like "dancing" or "jumping" (3).

3. Steller, OP CIT., P. 248, note a.

2: Schrenck--407/ (1854-1856) 1881-1895 RX2 Gilyak
Historical Manchuria AG2
Feudal Japan AB2
Kamchadal RY3

H-M. 101 174 /192/ At the same time, however, he also calls attention to the fact that if in the place in the Rubruquis at which the Taule and Manse peoples are mentioned (1) "Taule" is taken to stand

H-M. [113]

1. Marthe, "Taule et Manse" (Zeitschrift der Gesellschaft für Erdk. 475 ff). The passage concerned in the Rubruquis runs: " "Magister W. told me that he himself had seen messengers of certain peoples who call themselves Taule and Manse, who live on islands where the sea around freezes in winter so that then the Tatars are able to cross over to them" /translated from the Latin/.

for "Caule," that is, Kaoli, meaning Korea, it follows that the Man-dse were found in or near Korea even before Kublai Khan's colonies, to which the Russian sources want to trace back the introduction of this name in the Ussuri region. Along with Marthe, however, we shall naturally leave the final solution of this question to the historians and Sinologists.

FJ. 101 121 It remains for us to discuss the names customary among the Amur peoples for the third of the East Asiatic civilized peoples with whom they come in contact, the Japanese. As is well known, Steller (2) reports that the Kamchadal or Italmen call

K FJ. 101 439 K 192 [113]

2. Beschreibung von dem Lande Kamtschatka /Description of the Kamchatka Region/, pp. 3, 249, 320.

the Japanese "Sühsaman" or "Sühsemen," and they do this, as is expressly noted by him, because the Japanese brought them the first iron needles, whereas up to this time they had made them for themselves out of sable bones; in the Italmen, and in all dialects, the needle is called sühse. Krascheninnikof (3)

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3. "Opisanie zemli Kamchatki /Description

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3. (cont.)
of the Kamchatka Region/" (Poln. sobr. uchen. puteshestvii po Rossii, Vol. II, p. 49).

says the same, but more vaguely and evidently repeating Steller; according to him, however, Italmen needles are supposedly called "schischj," and, accordingly, the Japanese, "Schischaman." The following will show that this explanation is wrong and based on a misunderstanding. Names for the Japanese quite similar to those used by the Kamchadal are used by the Amur peoples, at least those on the island of Sakhalin and along the lower course of the Amur. The Gilyak on the mainland and on the island call them "Ssisam" (4), and the Olcha and Goldi, "Ssissa" (5),[2]

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4. Therefore, when in a handwritten document from 1744 found by Middendorff in the archives of Udskoi Ostrog there is mention of the "Ssysaizy," who are said to have destroyed a vessel in the mouth of the Amur (cf. his Reise in den äuss. Nord. etc., Vol. IV, p. 165), it is undoubtedly the Japanese who are being referred to by their Gilyak name transformed by the Russians. Middendorf himself, by the way, had heard the name "Ssissan" among the Gilyak along the Sea of Okhotsk, but he thought that it referred to the southern Kurile Islands (cf. Bull. de la cl. physico-math. de l'Acad. Imp. des sc., Vol. IV, p. 233; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, p. 615).

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a [Footnote "(5)" appears on p. 409--Analyst]

Southeast Siberia RX1
Feudal Japan AB2
Kamchadal RY3
Ainu AB6

000 /192 cont./ "Ssissa" (5). In view of the lack of any contact between the Amur

S.S. 175 101 174 439 FJ. 101

5. The Chinese traders on the Amur and Sungari use the same name for the Japanese. Even in the Sungari region Venault heard of a "Si-san" country to the north, which he hoped to reach on his trip down the Amur (1850). On the way, he was told by Chinese traders that they themselves never went to Si-san, but only traded with it through the mediation of the Jupi-tatse. On the basis of all the information that he had collected, he suspected that "Si-san" was the island of Karaftu (Sakhalin) (see his "Excurs. dans les parties intér. de la Mandchourie" -- Nouv. Ann. des Voyages, fifth series, Vol. XXX, 1852 [Vol. II], pp. 207, 215, 222, 224).

SS. [113]

K SS. FJ 101 114 174 177 A 101 A [133] A FJ. 101 175

In view of the lack of any contact between the Amur peoples and the Kamchadal and their completely different languages, the almost identical name that they have for the Japanese indicates that they must have taken it /193/ from the same source. And this source is easily found. It is the Ainu: for the Amur peoples, the Ainu of Sakhalin; for the Kamchadal, the Ainu of the Kuriles. Just as the one bridge, Sakhalin, leads from Jesso /Yesso/, the main island of the Ainu, to the Amur region, so the other bridge, the island chain of the Kuriles, leads from Jesso to Kamchatka. It is known from Japanese as well as European sources that the Ainu of Jesso have a similar name for the Japanese. In the description of Jesso written in the seventeenth century by the Japanese Kannemon and translated by Titsingh (1),

A FJ. [113]

1. "Jeso-ki, ou Descr. de l'île de Jesso," etc., compiled by the interpreter Kannemon and published in 1632; translated by Titsingh,

Feudal Japan AB2
Ainu AB6
Kamchadal RY3
Southeast Siberia RX1

A FJ 101 114 [113]

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1. (cont.)
Rumjanzof Bay on Jesso, as well as in Aniwa /Aniva/ Bay on Sakhalin, about the names Schischa (which he gives as "Chica" in a literal rendering of the French spelling or perhaps as the result of an oversight or printing error) and Tschoka, with which La Pérouse had labeled these islands.

any doubt from the correspondence of this name to Ssisa and Ssisam, merely to the Japanese coming from there. The "Sühsaman" or "Schischaman" of the Kamchadal are therefore not Ainu from Jesso, but rather, as Steller and Kraschenninikof quite correctly stated, Japanese; but they received this name not from the Italmen word for needle, but, on the contrary, the Kamchadal called the steel needle, because it came from the Japanese, "sühse" or "schisch," i.e., Japanese. On the other hand, they undoubtedly would have had a special term for the bone needle already known to them earlier (2).

FJ 101 114 K 101 192

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2. That the steel needle and the bone needle, in spite of the fact that they were known to the Kamchadal at different times and were certainly of different shape, were nevertheless supposedly designated with the same term is inconceivable simply because this would presuppose an ability to generalize greater than one finds among a people standing at such a low level of culture.

S.S. 10

In conclusion the names with which the Amur peoples designate the Russians should be mentioned. It seems to be the same among all of them throughout. I have always heard the Russians called "Lotscha" by the peoples of the lower Amur region with whom I myself had dealings for a shorter or longer

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hole directly above the hearth, from which an oblique beam with deep notches led down to the floor of the yurt, served the adults for entering and leaving. As Steller reports (3), on account of

3. Op. cit., pp. 8 and 240.

their earth yurts, the Kamchadal of the Penshini (Okhotsk) Sea were called "Namalau" or "Namalan," i.e., living in subterranean houses, by their northern neighbors, the Reindeer Koryak -- a designation from which Gerland derives the name Namollo for the Eskimo or Juit /Yuit/ -- as they call themselves -- who migrated back from America to the Asiatic coast of the Bering Sea (4).

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4. G. Gerland, "Zur Ethnogr. des äussersten Nordostens von Asien /On the Ethnography of the Extreme Northeastern Part of Asia/" (Zeitschr. der Gesell. für Erdkunde zu Berlin, Vol. XVIII, 1883, p. 221). I am not able to decide whether this derivation is justified, but in any case Gerland has completely misunderstood the above statement by Steller, in that he thinks that the Koryak designate with the first of these names (Namalau) the Kamchadal living along the Kamchatka River, and with the latter (Namalan) the Tungus, likewise because of their earth yurts. According to Steller, these names refer neither to the one nor to the other, but both alike to the Kamchadal (Italmen) along the Sea of Okhotsk (Penshini /Penzhina/). He expressly states about those living along the Kamchatka River that the Koryak call them Jutilitan, but is unable to give any reason for it (p. 8); concerning the Tungus, however -- who, by the way, have no earth yurts at all -- he notes only (p. 240) that they, in spite of their frequent raids extending to the Penshina River even before the arrival of the Russians,

K 114 101

/334 cont./

4. (cont.)
knew nothing of the Kamchadal. One can explain such a misunderstanding of Steller's remarks as happened to Gerland in part by Steller's antiquated style and in part by the frequently (and even at the place concerned, p. 8) exceeding faulty and incorrect punctuation in this publication of his work. As I have already pointed out at another place (Reis. u. Forsch. im Amur-Lande, Vol. II, p. 762, note 3), Pallas said of it that it "was printed from a rough draft and in the hands of the publisher (J.B.S.) became loaded with the most inexcusable copying and printing errors revealing a great ignorance (Neue Nord. Beytr., Vol. II, p. 255). One will be convinced of the accuracy of this opinion by Pallas on every page while reading Steller's work. For this reason I believe that the apparent difference in these two Koryak terms for the Kamchadal can be traced to merely a printing error. Steller also says that the sedentary Koryak along the Sea of Okhotsk are called "Nümala akalila," i.e., sitting, resting, by their countrymen who roam with reindeer. Could it be, however, that this "Nümala," like "Namalau," is also a reference to their subterranean dwellings?

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Some, the sedentary ones, of the Koryak, also a Paleo-Asiatic people, retained the earth yurt to this day, insofar as they have not already adopted Russian customs and hence also Russian dwellings, for example, according to Ditmar (5), /335/in particular

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5. "Ueber die Koräken und die ihnen sehr nahe verwandten Tschuktschen /On the Koryak and the Chukchee Very Closely Related to Them/" (Bull. de la cl. hist.-phil. de l'Acad. Imp. des sc. de St. Petersb., Vol. XIII, pp. 104, 107, 109; Mél. russes, Vol. III, pp. 8, 12, 16).